THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE NECESSITY OF REVELATION.

BY ELDER JOHN NICHOLSON.

In allowing the mind to wander backward up time's everflowing stream—in reviewing the past history of the world, and the great and wondrous events that have transpired on its surface, we cannot help noticing the power and influence which has been possessed and wielded by men who have soared above the masses of mankind, by the strength and superiority of those powers of intellect which they have inherited from our great Parent, who is unto us the source of all light and intelligence. We cannot but notice, also, that those who have been distinguished among their fellows have, because of the greatness of their mental capabilities, been able to accomplish great and mighty works; and they have been able to bless and benefit their fellow-men according to the extent or limits of the sphere in which they may have moved; and how, at times, they have spread around them misery, desolation and woe, according to the channel into which their powers of mind have been directed. The energies and capabilities of men can be used for the accomplishment of either good or evil, which shows us the necessity that exists for the guidance of an All-wise and Supreme Power.

Numerous instances are afforded us in the history of the past, of men's talents having been prostituted and used for base and unholy purposes—of their having spread amongst the children of men desolation, misery and death, instead of turning their superior light and intelligence to advantage, in endeavoring to do good to those around. They have verified, in their actions, the words of the poet, who says,—

"Man's inhumanity to man,
Makes countless thousands mourn."

Yet, if we view the condition of the nations of the earth in this age in which we are living, and behold the amount of chaotic confusion, of wretchedness and degradation in which the human race is immersed, we will find sufficient proof for our present purpose. In the various countries on the face of the earth—in those countries the people of which are considered to be the most civilized and enlightened—there are numbers of men holding leading positions, who, instead of having in view the welfare of humanity,

their lust for power, or some other incentive equally evil, causes them to pursue a course which is opposed to the interests of their fellows. In those nations calling themselves Christian, and who in their own estimation are under the full blaze of Gospel light, they are using those glorious faculties, with which they have been endowed, in spreading destruction on the right hand and on the left. The greatest praise and commendation are given to those who are clever or ingenious enough to invent instruments of war calculated to sweep from the face of the earth the greatest number of her inhabitants. Our ears are constantly saluted with details of bloodshed and suffering, which harrow up the feelings of all sensitive lovers of their kind. The periodicals of the day are teeming with accounts of horrible crimes and wickedness which are of daily, yea, hourly recurrence, till we are led to exclaim, "O humanity! humanity! how hast thou fallen!" The mind of the reflective and philanthropic are led out in search of a remedy that will suffice to stem the awful, swelling stream of human misery, for the impotency of the systems now extant, and their powerlessness to correct those evils and banish them from the midst of society, must be plain to all who take the trouble of giving the matter their unprejudiced consideration. Whether we look at the world politically, socially or religiously, the same tumultuous confusion exists. How often have men who have been pre-eminent in their nobility and largeness of soul, whose bosoms have been fired with an unquenchable desire to ameliorate the condition of humanity, and to spread abroad the blessings of peace, harmony and love, instituted societies for this purpose; but, although they have labored assiduously, they have failed in all their attempts to establish a time of peace that would prove permanent and lasting. The truth of that saying in the Scriptures, which gives us to understand that whatever system originates from man shall surely come to nought, has been fully proven, and has made the fact clearly evident that all the endeavors of man, of himself and by his own wisdom, to remove war, bloodshed and corruption, that peace, love and brotherly kindness may take their place on the earth, are futile and abortive. The fruits of man-made governments, instead of being peace, unity and love, are contention, enmity and strife, and those glorious qualities of mind which make man so eminently superior to all the other creatures of God, are perverted and turned from their true and legitimate purposes.

But, we learn from the Scriptures that the time will come when those evils will be done away, and a reign of universal peace and righteousness will be established upon the earth. This happy condition of affairs shall be brought about by obedience to the commands of our heavenly Father—by the introduction of a system of theocracy, or a government founded on the rock of revelation from God. If we read the history of God's people who lived in ancient times, we find that when they were living in obedience to the revelations of the Almighty, as they were given through his servants, they enjoyed the blessings of peace and prosperity, whilst those who were not guided and directed by Divine inspiration, were grovelling in comparative darkness and misery. As it was in former ages, so is it now in our own day. The Lord in his infinite goodness has again revealed himself from the heavens, and those who are willing to live under the light of heaven have, because of their desire to thus serve God, been driven violently by wicked men from the midst of the civilized nations of the earth. The Latter-day Saints occupy at present an isolated position, yet view their condition and compare it with that of the world at large, and by that comparison how plain will appear the glorious fruits which are the results of a system of Divine origin, and how superior in its effects when compared with all the other systems on the face of the earth. Whilst many of the people of the world are dyeing their hands in each other's blood, and whilst those nations not at present engaged in war are looking forward expectantly to see bursting those dark and ominous clouds which fill the political atmosphere, and which overhang the inhabitants of this globe; whilst men

are perverting their Godlike qualities of mind in the invention and construction of implements of death and destruction; whilst the minds of men are enveloped in darkness with regard to the purposes of God, and his design in sending us to pass through this probationary condition of existence, this same despised people, called Latter-day Saints, are having their energies, mental and physical, directed in their true and legitimate channel by revelation from God. This revelation is given through his authorized servants, whom he has clothed upon with a portion of his power. In the midst of the Saints is seen the fruits of a willingness to live under the direction of revelation from the heavens; for, in their present home in the mountains, they are enjoying comparative peace and prosperity. As a people their ideas and conceptions of the plans and purposes of God are not narrowed down to any creed, or number of dogmas, but they are broad and comprehensive. All who have embraced the Truth understandingly, know that man is a progressive being, and that the religion of Jesus is the Gospel of regeneration—that the greatest work we have to perform is the work of self-development. The Truth is light from heaven; it enables us to gain an understanding of ourselves, and, when we gain this understanding, we behold our imperfections and weaknesses, and are enabled, by the blessing of God, to strengthen the weaker portions of our organizations, thus becoming more equally developed. The Truth as it is revealed, by its regenerating qualities, causes the obedient to its requirements to improve intellectually, morally and physically. Not only will it increase our knowledge, and, consequently, our power and influence, but the light of Divine revelation will also point out to us how to rightly use that intelligence and power which we thus obtain.

Instead of limiting our faith to any given rules, or, as religionists, to a belief in the atonement of Jesus, we, as the Apostle Paul has said, go on from faith to faith even unto perfection. Jesus said, "Be ye perfect even as your Father in heaven is perfect." The Truth is the ladder of progression which leads men upward and onward toward perfection. It will be revelation from God that will turn the tide of human affairs, and bring about that peaceful period which was so much spoken of by the ancient Prophets, when there shall not be war any more, for the powers and energies of man will be used for nobler purposes, and the implements which are now being used to destroy life, shall be formed into implements of husbandry, for the cultivation of the soil.

It has been predicted that in the last days the judgments of a God who loves righteousness and hateth iniquity, shall sweep the wicked from the earth's surface; that the wicked shall slay the wicked, that the meek may, according to the promise of Jesus, inherit the earth; that the kingdoms of this world may become the "Kingdoms of our God and his Christ." Are not the wicked slaying the wicked? Are not the kingdoms of this world tottering to their very centre? Are not the esteemedly wise amongst men asserting that the world is on the eve of a revolution of the most gigantic description?

Look at the movements and progress of the Saints who are located on the Tops of the Mountains where, according to the ancient Prophets, the House of the Lord was to be established. Every year adds its thousands to swell their numbers. Witness the unity that exists amongst them. Behold their great love for the virtuous poor, in their leaving their homes, friends and associates, and all that the affections of the heart entwine themselves around, to go into the nations of the earth, without purse or scrip, to gather them out from the midst of wickedness and corruption, and sending them means of transportation across the vast prairies of the American continent. Behold, O ye inhabitants of the earth, the similarity which exists between the Latter-day Saints and that people described by the Prophets of old, when they looked down through unborn ages, and saw, by the eye of faith, the events which are now transpiring. Jesus said that the kingdom of God is like unto a mustard seed, which grows gradually and is at first almost imperceptible. How like the

progress of this people. In the last days the Lord was to send out his fishers and hunters to gather in his elect from the four quarters of the earth; and, in fact, in every particular are the Saints similar unto that people spoken of in the Scriptures, who were to be guided and directed by revelation from heaven.

Then who are so blind and self-conceited as to imagine they can do the will of God on the earth, as it is done in heaven, unless it be revealed unto them. Who would remain in darkness when light is come into the world; when the glorious Gospel of Jesus is on the earth, which points out to us the way to become noble, God-like and exalted, and how to use all our various energies to the glory of God our heavenly Father.

PRAYER.

BY ELDER G. E. GROVE.

One of the exercises of a Saint of Latter-days is prayer; but that, like all other principles to be availing, must be properly understood; as such, this article is kindly penned, with the earnest hope of affording some instruction upon this important part of our worship.

What is prayer? Is it a matter of every day's occurrence? It is used by every grade and class of people, simply because there are no mortal beings without wants, nor any who have arrived at such a state of independence as to live without asking for what they want. Then, prayer is asking for what we want, but it would be of little use praying to a person for what they had not to give, or of addressing them in an unintelligible manner, or of using a number of vain repetitions. Any person may perceive that with some, prayer is a repetition of needless words, and is inexpressive of either want or desire; yet how many prayers are thus made to our heavenly Father in an unseemly manner. When we approach our Father in heaven, we should do so in a seemly manner. It is not wrong to pray one with another, or for the prosperity, protection, and peace of our brethren and sisters; especially for the Priesthood, that the word of the Lord might have free course and be glorified; but, in doing so, we should pray with our understandings, and pray for nothing but what we feel we want. For instance, if we asked the Lord to make us useful, uniting us together as one, to help us to carry out the counsels of the servants of God whom he has placed over us, yet we never made any effort to do one or the other, our prayers would only be so many meaningless words.

Many may suppose that by having obeyed the Gospel so far as to entitle them to the Holy Spirit, they have no need to be taught how to pray.

The disciples of Jesus did not feel so, although they were called to the Apostleship, for they asked him to teach them "to pray as John also taught his disciples;" and perhaps one of the most comprehensive and simplest forms of prayer left on record, is that which this generation calls the Lord's Prayer. Jesus, in his teachings upon prayer, particularly recommends them to guard against outward display and wordy prayers; directing them to pray in secret, for there, he saith, Our Father seeth, and rewards openly. It was in the woods in secret that Joseph Smith went when the angel brought him the Everlasting Gospel which has blessed every Latter-day Saint; and that Gospel is designed to bless and save the whole of the human family who will try its mandates. There can be no doubt that the secret of the success of all great and good men in the kingdom of God is, that they are men of earnest and mighty prayer before God. Those who are constantly holding communion with God, know more of him and his ways than do those who only hear of him in the midst of a congregation.

But prayer, to be acceptable before

God, should not only be made in secret, but in faith; not merely tell him he is more willing to give than we are to receive, but to feel so—for he that cometh to God must believe that he is a rewarder of them that diligently seek him. Again, in order that we may receive, we should so live that we may constantly have the favor and confidence of our heavenly Father, who withholds no good thing from them who walk uprightly; but if we try to divide between God and self, or God and the world, we cannot retain any great blessing, for he hath said, My son, give me thine heart. Therefore, if we want money, health, position, power, influence, or any of the gifts of the Gospel, inasmuch as we desire them for the upbuilding of the kingdom of God and the gaining of salvation, we may claim the promise and obtain it, That whatsoever we ask the Father, in the name of Jesus, he will give it unto us. For the effectual, fervent prayer of a righteous man availeth much.

THE GATHERING.

BY ELDER WILLIAM DRIVER.

The gathering of the Latter-day Saints from all the nations of the earth, to the Rocky Mountains in North America, forms one of the most curious and attractive episodes in the history of the present day. Speculations are rife as to the motives which prompt so many people annually to leave their homes and all the relationships of life, to undertake a journey of such a protracted description. Every ship which leaves the ports of Europe, loaded with Latter-day Saints, is a signal for the renewal of those speculations, and all kinds of inferences are deduced according to the ideas and characters of the different parties observing the movement. A large amount of sympathy is expressed for the Saints, and a good instalment of angry invectives are hurled at the Elders on such occasions. The Saints are looked upon as a weak-minded people, to be deceived with a belief that their salvation, to a great extent, depends upon the observance of this principle. Every plan which was thought to stand any chance of success has been devised to stop the gathering. The tongue of slander has not been idle. Motives the most impure have been imputed to the leaders of the Church. Stories the most ridiculous and absurd have been invented and circulated as truth; means have not been wanting to disseminate them far and wide; agencies have been established whose declared object and aim has been the overthrow and destruction of the Church. Priestcraft has tried, and miserably failed in trying, to prove the gathering not to be a command of the Lord. The Bible, which they profess to use as a standard by which to try this principle, abounds with abundant evidence to prove, that in the last days, God would issue a commandment to gather his people together, who have made a covenant with him by sacrifice. When this "holy alliance," entered into by clergymen of different denominations, had tried every scheme which their combined wisdom could devise, and they were compelled to acknowledge all their efforts to be powerless to prove it wrong by the Word of God, another plan was adopted, which, it was loudly declared, would accomplish their purpose, and would be the deathblow to this gathering of the Saints. This plan was to endeavor to frighten the people, by portraying before their minds the dangers to be encountered on the journey, and the awful tyranny they would be subjected to after their arrival in the Valleys, should they survive the trials and dangers of the journey. They spoke of the numbers who annually start on that journey, and how but a small per centage ever reach their destination. The wild Indians of the prairie, wild beasts and reptiles, and

the many contagious diseases peculiar to the countries through which they have to pass, would necessarily make sad havoc, and would decimate the companies. Hundreds of other stories equally as silly, and efforts as powerless have been circulated, but all with the same result, as the thousands who annually leave this country abundantly prove. The Christian world will never succeed in staying the purposes of Jehovah, and the efforts of editors, tale-inventors, and of those who "miraculously escape from Utah," will be equally unavailing. It is our design, in this article, to state some of the reasons why the Latter-day Saints are willing to make any sacrifice, in order to observe the command of the Lord to gather. The motive must be very strong which enables the people of God to abandon their positions in life, and to suffer the loss of character and of influence; to forsake the associations of home, with all its endearments, to undertake such a journey. Those who do so are not of that character who are stigmatized as the scum of the earth. Journalists who have been on board our ships to observe the "Mormon" emigration, with a view to give a truthful representation of it, have characterized them as the hard working and intelligent laboring classes of England, and also of other countries. This motive power is no more nor less than a knowledge derived through an active development of the principle of faith. That God, in these last days, has spoken from the heavens, and given a commandment unto his people, to gather out of Babylon; for her sins have reached up unto heaven, and God hath remembered her iniquities, and again the command has been issued, Gather my people together who have made a covenant with me by sacrifice.

Some may remark, "Cannot the Lord save his people from the evils of Babylon without calling upon them to leave their homes? Cannot they serve him as well in their own lands as in America? Is he not omnipotent to save us from every peril and calamity?" Yes, had he willed it so, he could have saved Noah, without giving him the trouble to build an ark; he could have saved Lot in Sodom, and the Saints in Jerusalem; but, the command of the Lord to Lot and his family was to flee out of Sodom, and to the Saints in Jerusalem, "Flee to the mountains." Now, "We are the servants of him we list to obey," and those ancient worthies were serving the Lord when they observed these commands. In consequence of their obedience he blessed them with salvation. The ways of the Lord are one eternal round, hence, we see his plan of gathering out the righteous from the wicked previous to the destruction of the latter, has been the same in all time.

One of the plans the Lord has in view in gathering his Saints, is to build up Zion, for, says the Prophet, "When the Lord shall build up Zion he will appear in his glory." If we observe the results which will follow the building up of Zion, we shall discover that it will not only prove salvation to the Saints, but it will be attended with the most momentous consequences to the whole world. The world is equally under obligations to the Lord for the accomplishment ot this part of his purpose, as are the Saints. Their salvation, if they are ever saved at all, depends upon their obedience to the Gospel, therefore are they dependent upon the building up of Zion.

Without the gathering and the establishment of Zion, there is no means of escape from destruction and death. The results which philosophers and statesmen have for centuries been legislating to bring about what will never be realized—that is peace, lasting peace. The means employed by the world is inadequate to accomplish this end. The most popular idea entertained at present as likely to preserve peace, is to be prepared for war; acting upon this theory, all the most powerful nations of the world are endeavoring to rival each other in producing the most powerful instruments of destruction. Thus, a large amount of time is expended in building fortifications, iron-plated frigates, and cupula-towered rams—the invention of cannon and other instruments calculated to produce the most deadly effects, the increasing of their armies, navies, &c. — according to the word of the Lord, this plan of obtaining a last-

ing peace will never be effectual. We notice the prediction of the Prophet Micah on this subject. "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:" Here, then, are the most powerful reasons why the Latter-day Saints should go to the Rocky Mountains, as it is to learn the ways of the Lord, that they may walk in his paths. The Prophet says further, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." He "Shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." After such a declaration from a Prophet of God, who will deny that the gathering is an essential principle to the salvation of the world? Those who would attempt to deny it, must first prove that the servant of God spoke an untruth, and that Jehovah has changed in his dealings with mankind. In Zion dwells the Prophet of God, through whom is conveyed the word of the Lord to the people, and in no other land upon the earth is the revelations of the Almighty acknowledged; therefore, the channel through which the blessings come unto us is totally ignored and set aside by the world. Zion will not be cast down and destroyed; God will dwell in the midst of her; from thence he will issue his laws by means of which the nations shall be governed. Then, and not until then, will there be a possibility of peace to brood over and be established upon the earth. Then it is of infinite importance to the nations that Zion should be built up and established, otherwise they cannot escape the fearful destruction which their wickedness and rebellion will bring upon them.

When the hearts of the wicked are filled with fiendish hate toward their fellows, and the all-absorbing desire of the human family is the destruction of its kind; then the Lord shall speak out of Zion and rebuke strong nations for their sins, and they will humble themselves before the Lord, and beat their swords into ploughshares and their spears into pruning hooks, neither shall they learn war any more. What a peaceful time will then arrive? An everlasting peace, established by Him who alone holds the destinies of the nations in his hand. Then why, like Pharaoh of old, put their trust in chariots and horses; or, like Belshazzar, boast of the security they enjoy when surrounded by strong walls and brazen gates. Modern nations who boast of their material strength, and think it sufficient for securing peace, will be terribly deceived when God sends his judgments. They will, like those ancient delinquents, be powerless. How happy the earth would be, could all mankind be brought to honor and reverence the Lord of Hosts. Then they would acknowledge the servants of God as his ambassadors, and not despise and scorn their efforts put forth to save a remnant of the people from destruction. When their greatness has departed, and the day of their calamity has arrived, God will rebuke them with his own voice, in tones of thunder; then will they lay down their weapons of destruction, and having converted them into implements of husbandry, shall enter upon a life of peace which will be enduring and eternal, and all nations shall walk in the light of the Spirit of the Lord.

POETRY is ever tuning her lyre, and singing of that beautiful state to which the human race is capable of rising. Hope is ever pointing her telescope to the better time coming. Religion is ever fostering the latent capabilities of sympathy and love, which are firmly laid in the foundation of human nature, and opening up before them scenes of brightness and beauty, which stretch beyond the tomb.

HISTORY OF BRIGHAM YOUNG.

H. C. Kimball

(*Continued from page* 552.)

"At this time the brethren were laboring night and day building the House of the Lord. Our women were engaged in spinning and knitting, in order to clothe those who were laboring at the building; and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish it. My wife had toiled all summer in lending her aid towards its accomplishment. She took one hundred pounds of wool to spin on shares, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make a pair of stockings, but gave it for those who were laboring at the House of the Lord.

She spun, and wove, and got the cloth dressed, and cut, and made up into garments, and gave them to those men who labored on the Temple—almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the same purpose.

In the winter of 1834-5, I attended the Theological School established in Kirtland, in which the lectures on faith, contained in the book of Doctrines and Covenants, originated.

A certain number were appointed to speak at each meeting. On one occasion I was called upon to speak on the principle of faith. Several brethren spoke before me, and quoted every passage mentioned in the Scriptures on the subject. I referred to an original circumstance which took place in my family. My daughter had broke a saucer; her mother promised her a whipping, when she returned from a visit on which she was just starting; she went out under an apple tree and prayed that her mother's heart might be softened, and when she returned she might not whip her; although her mother was very punctual when she made a promise to her children to fulfil it, yet when she returned she had no disposition to chastise her child. Afterwards the child told her mother that she had prayed to God that she might not whip her.

Joseph wept like a child on hearing this simple narrative and its application.

Dec. 22.—I commenced going to a grammar school, taught by Sidney Rigdon and Wm. E. McLellin; many Elders and some of the sisters attended. I continued six weeks.

Feb. 14th, 1835.—I was chosen and ordained one of the Twelve Apostles.

May 4, 1835.—I started in company with the Twelve on a mission to the Eastern churches.

I attended Conferences with the Quorum at Westfield, Chataque county, N.Y., at Freedom, Cattaragus county, at Lyonstown, Wayne county, also at Pillowpoint, Jefferson county; and from thence I went to Plattsburg, where brother Orson Pratt and I separated from our brethren, and proceeded by steamboat to St. Albans. I visited Sheldon, where I was born, and on the Sabbath had an appointment to preach alone, brother Pratt having gone on. I preached to my friends and relatives several times. I passed over the Green mountains on foot and alone, ten miles between houses, through deep gorges. Attended a Conference in St. Johnsbury with the Twelve. I visited my connections at Plainfield, N.H., and preached to them amid much opposition, and attended Conference with the Quorum at Bradford, Mass., also at Saco and Farmington, Maine.

My son, Heber P, was born in Kirtland, Geauga county, Ohio, June 1, 1835.

August 31.—We started for home; I passed through Concord, N.H., and at Plainfield I received seven dollars, a bequest left me by my aunt, which enabled me to proceed home. I went by stage, railroad, and canal, visiting my sister by the way, at Byron, and arrived at Buffalo, where I met the Quorum of the Twelve.

We went on board the steamer *United States*, and proceeded as far as

Dunkirk, where she ran aground and sprung a leak; she made her way for Erie, where she arrived with difficulty, but we were under the necessity of running upon a sand bar, to save the boat from sinking, we re-shipped and arrived at Fairport; we reached Kirtland the same evening, Sept. 27.

A considerable portion of this mission was performed on foot, and I suffered severely from fatigue and blistered feet, which were sometimes so sore I could not wear my boots nor proceed without. I was frequently threatened and reviled by unbelievers, and had great difficulty in finding places to sleep and procuring food to eat.

I attended grammar school, taught by Elder Rigdon, about five weeks, and then commenced studying Hebrew under Professor J. Seixas, at which I continued during the winter.

March 27, 1836.—I attended the dedication of the House of the Lord, and received my washings and anointings with the Twelve Apostles; and received the washing of feet on the day of the solemn assembly. I received many manifestations of the power of God, and participated in all the blessings and ordinances of endowment which were then administered.

May, 1836.—I inquired of the Prophet Joseph if I should go on a mission to preach, or go to school, he replied, I might do either, for the Lord would bless me in the course I should pursue. Accordingly, on the 10th, I left Kirtland and proceeded to Fairport, where I took steamboat at 11 o'clock a.m., and next morning I arrived in Buffalo. From that place I passed on to the North-east, preaching where doors were open, and baptizing for the remission of sins such as believed.

June 13.—At Sackett's harbor, I had the pleasure of meeting Luke Johnson and Orson Pratt, who were laboring with their might for the cause of God in that region.

I took the steamer *United States* to Ogdensburg, St. Lawrence county. About three miles from the village I was stopped by a shower of rain, and making known my calling, the people desired a meeting, and called in their neighbors, and I preached to them for an hour. Many staid until midnight; and before I was up in the morning they called upon me, and requested that I should preach again that day in a school-house, which I did, and at night I was again thronged with those who were eager to hear. The second morning they likewise called on me, and would not let me go until they knew the truth of my testimony; and on the fourth morning I baptized three. I remained seven days, and continued preaching, and baptized and confirmed seven; and the promise was fulfilled, for those who believed spake with tongues, and the sick were healed."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 3, 1864.

VALEDICTORY.—In the kind providence of our heavenly Father, after a mission of three years and eight months in these lands, making an absence from home of close upon four years, I have had the privilege granted unto me of returning home to Zion. It is with no ordinary emotions of pleasure that I make this announcement at the present time to the Elders and Saints through the columns of the STAR. Though I have always been satisfied to labor wherever the Lord has seen fit, through his servants, to direct, I have, nevertheless,

yearned for the time to come when I could return with His approval, and the good feelings and confidence of His servants, and a consciousness within myself of having done my duty, to enjoy the society of my brethren and the rest of the people of God in the home which he has provided for them in the midst of the mountains. That time has at length arrived. Presidents Daniel H. Wells and Brigham Young, jun., have been appointed by the First Presidency in Zion to come to these lands and take charge of all the interests of the Work of God coming within the purview of this office and the jurisdiction of the Presidency of these Missions. It is a cause of great satisfaction to me to have men so tried and so approved of the Lord, as my successors in the Presidency here, and I transfer all the business pertaining thereunto to them with heart-felt pleasure, knowing that in them the Elders, Saints and honest-in-heart in these countries, will find fathers, brethren and friends. My earnest prayer for them is, that they may be endowed with that health and strength which will cause their residence and labors here to be a pleasure unto them, and that the fulness of the Spirit of their offices and callings may rest down upon them, which may God grant for Jesus' sake. Amen. To the Elders and Saints I wish to say, Seek for, give heed to, and honor their counsels as you would those of angels of the Lord who might be sent unto you, and I can promise you that the blessings of the Almighty will ever attend you, and there will be a peace and joy and prosperity granted unto you which you may seek for in vain in a contrary course. I need not say what the consequences will be of disregarding and rejecting their counsels—the past has fully illustrated this, and should such a feeling or disposition be manifested, the future will still confirm it.

In reviewing the work which the Lord has accomplished in the earth during the past four years, I am filled with thanksgiving to Him for counting me worthy to be an humble instrument and co-worker with my brethren, in his hands, to help to roll forth his glorious cause. I have labored in much weakness in the position which I was called to fill, yet with great joy; my labors have been sweet and pleasing to me in these lands, for I have known, and still do know, that I have been laboring in the cause of our Redeemer and God. It is not necessary for me to reiterate the leading incidents connected with the period referred to; suffice it to say, that I hope and pray that some souls have been brought to the knowledge of the truth with whom we may yet rejoice in the heavenly mansions of our Father and God. I cannot say FAREWELL to you, my brethren and sisters, without thanking you for the faith you have exercised in my behalf, and for the many acts of kindness which I, as well as my brethren, have received at your hands, and for the willingness, also, which you have generally manifested to give heed to the teachings and counsels which have been imparted unto you. My parting exhortation to you is, Seek constantly, in mighty faith, for the Spirit of God to be increased upon you, and treasure up in your hearts, and seek diligently to put into practice, the great truths and principles of salvation which have been, and still will be, taught unto you, that you may be permitted to enter into the rest and the fulness of the glory of our God. My last testimony to you, for the present, is the same as it has ever been, that in taking this course, and this course only, you can obtain eternal salvation, happiness and exaltation. May the blessing of God rest down upon you, one and all, and may the way be opened before every faithful soul—man, woman and child—to gather up to Zion; and I

bless you, and all the honest-in-heart, in the name of Jesus and by the authority which he has given me, that you, and the honest who have not yet come to the knowledge of the truth, may be preserved from every calamity and escape the destructions which will come upon this nation and the other nations of Babylon, even so. Amen.

In company with Elder John W. Young, who has kindly waited for me until I should be ready, I expect, the Lord willing, to start for home on the 27th of August.

Hereafter, all communications for the STAR, letters on business or asking counsel, &c., &c., should be directed to DANIEL H. WELLS instead of

GEORGE Q. CANNON.

SALUTATORY.—In assuming the Presidency of the European Mission, unto which position we have been appointed by the First Presidency of the Church of Jesus Christ of Latter-day Saints, we feel impelled to acknowledge that if, when we shall be called upon to terminate our labors in these lands, we can can do so with the same consciousness of having accomplished some good, and fallen into as few errors, as can our predecessors, and like them have the approbation of the Lord and his servants, we shall be abundantly satisfied. Our business, however, is not to look to the end, but to grapple with the present. To the friends and patrons of the MILLENNIAL STAR we say, that we are not aware of having pent-up bottles of thunder to uncork, nor streams of unwritten eloquence running to waste, but expect to be content if we can shed forth a ray of living light to guide the honest seeker after Truth in the way of eternal life. We appeal to our friends and brethren to let the prayer of faith ascend to Him who sits enthroned in the heavens, that we may have His Spirit to guide and sustain us in our labors, for without His aid we shall be weak indeed. So far as we have been made acquainted with, or have any knowledge of the affairs of this Mission, we are not aware that it will become necessary to change the practice or policy which has so eminently obtained, under the able administration of President George Q. Cannon. We have, however, no promises to make, holding ourselves at liberty, at all times, to be guided by the Spirit of the Lord, and the instructions which we receive from the living oracles who are appointed to lead, direct and manage the affairs of the Church and kingdom of God upon the earth.

We would be wanting in common courtesy and civility, were we not to express our obligations to our beloved brother, President Cannon, for the cordial welcome which he extended unto us upon our arrival in a foreign land, among strangers, and through whose aid and influence we have been so fervently received by the Saints. We feel that we only respond the hearfelt emotions of thousands when we say, God bless you, brother Cannon; and to the happy consciousness of the faithful and honest performance of arduous and responsible duties, may there be speedily added, in sweet solace and great enjoyment, the associations of family and friends in our Mountain Home.

Elders of Israel, laboring in these lands, we have come to labor with you. It is our duty to make a faithful proclamation of the Gospel of salvation unto all people, as the way shall be opened before us. Our Savior said, "The whole need not a physician, but those who are sick." Direct your efforts, therefore,

not so much to those who have received the healing balm, as to those who, not having heard the message of life and salvation, still grovel amid the labyrinth of men-taught systems, and, consequently, of darkness and error. In saying this we do not wish to convey the idea that the Saints in these lands are to be ignored, and are not to receive the benefit of our administration and instructions, but simply that this is not the place to quietly sit down and preach to them only.

While, therefore, the Saints are using their best endeavors to effect their deliverance, let us not be wanting in extending unto them the active sympathy and aid afforded us by the principles of our holy religion, ever seeking their best interests and welfare, so shall we become as sons of consolation to the humble, the poor and the weary, lighting up their pathway with joy in the labors of the present, and with hope and faith in the realization of the blessings of the teeming and glorious future.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

CHANGES AND APPOINTMENTS.

Elder Philip Dell is released from the Presidency of the Carmarthen Conference, and appointed to labor in the Pembrokeshire Conference, under the direction of Elder George Gibbs.

Elder John Evans is removed from laboring in the Merthyr Conference, and appointed to preside over the Carmarthen Conference.

Elder David Rees is appointed to labor in the Merthyr Conference, under the direction of Elder W. S. Phillips.

Elder Thomas P. Green is appointed to preside over the Denbighshire Conference, in place of Elder Robert M. Jones, released.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN., } *Presidents of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent countries.*

NOTICE TO BOOK-AGENTS.—Book-Agents who have sent in orders for Conference or Branch Records, and Monthly Balance Sheets, and have not had them filled, will oblige us by repeating their orders, as they are now ready for sale. The Book of Mormon, Doctrine and Covenants, (except morocco, gilt,) and Elder Jaques' Catechism for Children, are at present out of print.

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, August 16th, 1864.

President Wells.

Dear Brother,—The visit of yourself and Presidents Cannon, O. Pratt and B. Young, Jun., to this town, on the 31st ult., was highly appreciated by the Saints of the Birmingham District; and, I am happy to say, the teachings and testimonies given and borne upon that day have not been without effect upon strangers as well as the Saints. The enjoyment of those who attended the teaparty on the following evening was materially enhanced by the pre-

sence of yourselves and the Elders from the surrounding Districts and Conferences who favored us with their presence on that occasion as well as at Conference. I am happy to say that every one of the Saints, at whose houses the brethren stopped while in Birmingham, felt it to be a priviledge to have the opportunity of extending their hospitalities to the servants of God.

On Sunday, the 7th inst., I attended a Conferance at Longton, in Staffordshire. Owing to the scattered condition of the Saints there were not a great many present; but those who did come felt very well and we had a happy and instructive season together. In the morning, Elders Taylor, Bird and myself preached out of doors. One gentleman who heard us invited a few of our brethren to tea with him, saying it was the first time he had heard the Latter-day Saints. In the afternoon we excommunicated a number of persons who had not been doing right. None of them had been living their religion for a long time previously. One of them was in the habit of getting "filled with the spirit" to such an extent that he often became overpowered and lost the control of his faculties—though this spirit rather prompted him to profanity than to prayer; and another told me, some time ago, that "he felt hard towards the Lord because he had not prospered him in a business undertaking which he had engaged in to obtain means to emigrate with!" Elders Taylor and Bird are laboring as faithfully and assiduously as they know how for the spread of the Gospel, the salvation of the honest, and the gathering of the Saints, in and from their wide field of labor.

I have not yet visited Warwickshire Conference, as Elder Pixton, its President, with Travelling Elders Frost and Williams and about fifty of the Saints were present to represent it at our late Conference, and I, therefore, concluded they were feeling and doing pretty well.

I am grateful to be able to report the gradual but steady progress of the work in Birmingham Conference. The majority of the Saints are striving to do right, and such are constantly improving. But there are some, I am sorry to say, who have lost their first love and have fallen into darkness, and of whom I might say, as the Prophet Mormon said of the ancient Nephites.—"When I speak the word of God with sharpness, they tremble and anger against me; and when I use no sharpness, they harden their hearts against it." I often grieve in secret for such and wish I could show them their dangerous position. We have seven local Elders devoted exclusively to outdoor preaching, during the fine weather, besides the various Branch Presidents and many others who are preaching nearly every Sunday. We get plenty of hearers—indeed more calls than we can fill, and are baptizing nearly every week. Last Sunday at Highbridge, I preached three times out of doors; also on the Monday evening. At the conclusion of the meeting one was baptized, and others would have been had not unforseen circumstances prevented just then.

I am much obliged to you for the help you have sent to this Conference as well as to the District. Elders Hatch and Platt will prove valuable aids in rolling forth the Work of the Lord in this Conference, as, like myself, they feel in earnest in the good cause, and are anxious for the salvation of their fellow-beings.

With warm love to yourself, and Presidents Cannon and Young, and prayers for your united welfare, I am your brother,

WILLIAM H. SHEARMAN.

LIVERPOOL CONFERENCE.

Liverpool, August 17, 1864.

President Wells.

Dear Brother:—As it is sometime since the Liverpool Conference was represented by letter, I sit down to pen you a few lines, for the purpose of acquainting you with our movements here; and, as far as I am able to do so, of the future prospects of the work of God in this Conference. I can truthfully say, that, upon the whole, the Conference is in a good condition. In my visits to the different Branches, and especially of late, I have been quite cheered to see the good lively feeling manifested by the Saints. Their regular attendance at meetings and the happy smiles upon their coun-

tenances, together with the warm shake of the hand, which I have witnessed, is an indication to me that they feel well in the Truth, and that our visits amongst them are appreciated. They show their appreciation by reducing to practice the counsel which, by the aid of the Spirit of God, we are enabled to impart unto them. I know of no better way of showing our love for the principles of Truth than by putting them into practice. In fact, this seems to me the only way we can show our gratitude to God for making us acquainted with the Gospel, for I know we can never be benefited one particle by hearing the Truth, unless we apply it to our lives. This, I believe, the majority of the Saints in this Conference are doing; but, though many are doing this, we still have a few who are continually in the back ground. When we visit them and try to show them the dangerous position they are in, they promise to reform, and manifest a desire, in most instances, to still retain their standing in the Church; but when we leave them, we too often find that they forget their promises and give heed again to the suggestions of the Evil One. In some cases they grieve the Spirit of God to that extent that it ceases to strive with them. I think many such people are afraid to turn their backs wholly upon the Work of God, and, for fear of being damned, continue in the Church, thinking that by so doing they have a greater claim upon the blessings of God, and an immunity from the visitations of the Almighty which will come upon the wicked. But those indulging in such feelings will, I think, some time be miserably deceived, and they will find out that it takes more than the name of a Latter-day Saint to save them from the troubles the wicked are, through their rejection of the Truth, bringing upon themselves. There is one thing I must confess I should like to see an improvement in, that is, in the payment of Tithing. Despite the teachings of the Elders on this point, some seem to be perfectly indifferent in regard to it, and think because they are not compelled to comply with this principle, that the Lord does not require it of them; but, in reading the Doctrine and Covenants (page 145), we find there that the Lord says, "He that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward." The Lord has undoubtedly left the principle of Tithing optional with the people, that they may show unto him whether they will do a thing only because they are compelled, or whether they do it because they love to assist in building up his kingdom. I have endeavored, in my humble way, to impress this principle upon the minds of the Saints, and several have confessed to me that when they paid an honest Tithing they felt better, and could then lay aside more for their emigration than they could after they had neglected to do it. This shows that when the Saints do it upon the principle of faith, as we ought always to work, they are blessed abundantly.

We have been busy, during the summer, in most of the Branches, preaching in the open air, and in every place, with the exception of Liverpool, the Elders thus engaged have been listened to attentively. In this town there seems to be a disposition on the part of the people to oppose out-door preaching; in fact, the last attempt we made to speak in the open-air, we were so abused that we had to leave the place where we were speaking, and we were followed through the streets by a mob numbering more than a hundred people. As we passed along we were the "observed of all observers."

On Sunday evening last I preached in the city of Chester, in front of the Castle, for upward of an hour, to a very intelligent-looking and attentive congregation. I was informed by the brethren that in times past the Elders have had great difficulty to get a hearing in that old city; but at present there seems to be no spirit of persecution evinced by the people, but on the contrary, I never before felt so free in speaking in the open-air. On Monday, in company of brother Weiler, I went down to the Hawarden Branch, and preached there in the open-air in the evening; and, like the evening previously, we had an attentive audience. After I had spoken, Elder Joseph Weiler, who has recently been

appointed to labor here, for the first time in his life spoke out-doors. The Saints have given him a cordial welcome, and he has already gained a good influence with them. I like his society very much, and feel assured he will be instrumental in doing good.

As for myself, I never felt better in the Gospel than I do now. I never enjoyed the labor of the ministry more than at the present time. I desire to be humble in the hands of God and his servants. If I understand my own feelings, I am willing to be used in any way for the rolling on of this Work. I desire to co-operate and be united in all things with my District President, Elder Thomas Taylor. I have been blessed by his fatherly counsel many times.

My earnest desire is that God will bless you in the future as he has done in the past, and that you may ever be useful in his glorious cause. With kind love to yourself, and Presidents Cannon and Young, I remain your brother,

SEPTIMUS SEARS.

VARIETIES.

Words are oftener the substitute of thought than its vehicle.

The accuser of men to God is no less the accuser of God to men.

Despair not. The course of God's providence may be as his rivers.

Of all animals, man is the only one that is upright in his posture. Let him be so in his conduct.

For a grand nature in ruins we may have a mournful and tender reverence. For a nature which thought grand, but which proved to be petty, we have only contempt.

A York comedian was once asked how he came to turn his coat twice. He replied, that one good turn deserved another.

Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Love is the odour of the heavenly flowers.

There are five millions of Spiritualists in the United States, and to this number large additions are daily being added. Some of the most talented men are firm believers, and openly advocate its claims.

One of the most indispensable female virtues, and that which gives them most credit in the world, and individual loveliness, is modesty. This aimable quality of the soul has such an influence upon the features, air, mind and character, that everything loses its charm in woman where this bright diamond is wanting. It inspires us with angelic presence.

When Alexander the great saw Diogenes in a cemetry, he asked him, what he was doing there?" "I am seeking," said the philosopher, "for the bones of your ancestors among those of beggers; but everything here appears to me so confused and mingled together, that I cannot distinguish them."

PURITY OF CHARACTER.—Over the plum and the apricot there grows a bloom and a beauty more exquisite than the fruit itself—a soft delicate flush overspreads its flushing cheek. Now, if you strike your hand over that, it is gone. The flower that hangs in the morning, impearled with dew, arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off and you may sprinkle water over it as you please, yet it can never be again what it was when the dew fell silently on it from heaven. On a frosty morning you may see pains of glass covered with landscape—mountains, lakes, trees, blended in a fantastic picture. Now lay your hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, and all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost work, which when torn and broken, will never be re-embroidered. He who has spotted and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even where he to wash them with his tears. When a young man leaves his father's house with the blessing of his mother's tears still wet upon his brow, if he once lose the early purity of character it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.